

Contributions

A FEW OBSERVATIONS FOR THE BEGINNING OF THE CENTURY

P. J. BROWN

1 I read with much interest Brother Moomaw's criticism of what Brother Sharp said of the three branches of the church. And I did wish Brother Moomaw had paid a little attention to the 4th division, that is Sharp's part. But it is probably true, that Brother Moomaw does not know Brother Sharp as some of us do, for it is a fact that he is about as much out of joint with what he calls the "general body" as the rest of us. While Sharp is an excellent teacher and could do good work if he were satisfied to fill the place that nature has endowed him for, he is never willing to do this but seems determined to control all the other departments of the schools and being woefully deficient in both executive and financial ability, he is ostracised from all the Dunkard schools.

After he was forced out of McPherson College he went over into Missouri and started a school evidently with the hopes of drawing patronage from McPherson. And while this venture has been in blast for several years it has never been recognized, by what he calls the general body, as a Brethren school, and I am creditably informed that lately it has collapsed entirely. The real design of the article in the *Messenger* was to club his brethren of the "general body" for employing teachers in their schools who are not staunch defenders of the "Order" and some even who are not believers in the doctrine of the church. In this I think Brother Sharp is right, only he should come out firmly, squarely and unambiguously and say so. But Brother Sharp's weakness is not confined to Brother Sharp. It is a very fine point in our metaphysical make up to find out first what we are good for and be therewith content.

2 Perhaps some think Sister Sterling dipped a little deep into the events of history in reporting the sad event of the death of her nephew Walter Sterling, but to me it did not seem so. The entire article is of deep interest. I was intimately acquainted with many of the parties she mentioned and particularly so with great grandfather Ephraim Walter. I cherish his name as a personal friend. He was an exceptional man, as a citizen, neighbor, friend, brother and Christian.

God saved him from the brutalities of the Red men to fill a noble station in life which he nobly did.

As another bit of news from the same neighborhood, I learned that John J. Cover, a Conservative deacon, and an excellent man has lately departed this life. My acquaintance with him was of long standing. He was a brother to Joseph I. Cover, who was Editor of the O. O. Vindicator at Covington Ohio when he died some years ago.

I am somewhat puzzled with Brother Earley's account of their visit to the "Co-operative" Christian colony at Sunnyside, Wash-

ington. "The church attendance, spiritual enthusiasm, few or no drones," an attendance of 250, all so very attentive. All this sounds very well, but when he follows it up with an account of the communion and tells that there were but 13 present, I was made to say "where were the nine or rather where were the 237?" I fail to see the much talked of co-operative.

Did they have the communion in secret for fear of their 237 co-operators? Ashamed of the small proportion of reality in their co-operatives? What was wrong? Surely it seems to me to be a co-operation that failed to co-operate.

But maybe I do not understand and I do not wish to be over much critical and so will await developments and explanations but will say this yet. It will require a good deal of explanation to impress me favorably with your private communions.

Congress, O.

THE BIBLE

G. A. RUFF

Coeval with the infancy of time, it still remains and widens in the circle of intelligence. Simple as the language of a child, it charms the most fastidious taste. Mournful as the voice of grief, it reaches to the highest pitch of exultation. Intelligible to the unlearned peasant, it supplies the critic and the sage with food for earnest thought. Silent and secret as the reproofs of conscience, it echoes beneath the vaulted dome of the cathedral, and shakes the trembling multitude. The last companion of the dying and destitute—it seals the bridal vow, and crowns the majesty of kings. Closed in the heedless grasp of the luxurious and the slothful—it unfolds its awful record over the yawning grave. Bright and joyous as the morning star to the benighted traveler—it rolls like the waters of the deluge over the pathos of him who wilfully mistakes his way.

HOW BRIDGE THE CHASM BETWEEN THE CHURCH AND ITS AUXILIARIES

L. A. HAZLETT

From the mere statement of the theme assigned me by the program committee, in their wisdom, a chasm exists between the church proper and the several auxiliaries. As to the breadth of this chasm we may differ, as it does in the various congregations, but as to it existing to some extent we all are agreed. The first word of our theme is a very striking one—*How*. We are living in a very practical age. It is the how, in rotation of crops on the farm that brings results so pleasing to every agriculturist. The physician to be successful in his chosen profession—to diagnose the case successfully, it is the *how*. The ever faithful teacher in the schoolroom from day to day, from week to week and from month to month—a thousand and one questions confront him with the *how*, for the solution of this vexed problem. How may I bridge this mind over this crossing and as he grows up to manhood and matur-

ity, his mind strong and vigorous, fully equipped for the battles of life, a bright and shining light the product of my faithful toils and laborious efforts, due to my successful answering of the vital question *how*. We come to the devoted minister of the gospel, the pastor of the church, whose mind and heart and soul is aflame with the hope of a successful pastorate in his new field of labor. As he looks over the field and becomes acquainted with the conditions of the church and her various auxiliaries—sees her as she is, and then picturing in his mind what she ought to be and *can be*, by the bridging of this chasm—the several auxiliaries wide awake and with a determination that knows no defeat, this question, this *how* comes to him for a solution. Of all the professions in life, we are not putting it too strongly when we say that the faithful and affectionate pastor is more deeply concerned and sincere in the solution of vexed and knotty problems in church work, for the salvation of souls depends upon the timely solution of the same. But how is this to be done? How bridge the chasm between the church and its several auxiliaries? For this falls largely to pastor alone for solution. The first step we answer by the proper recognition upon the part of the church that she has auxiliaries. And what are the necessary auxiliaries of the church? First, the Sunday-school. Second, Christian Endeavor or Young People's Society. Third, the prayer meeting. Fourth, and by no means least is the S. S. C. E. These four departments we believe at least ought to be recognized by the church as helpers in the great work of the church. There may be other auxiliaries of importance but these properly recognized and supported will be able to meet the requirements of the church. You may say that these auxiliaries are and have recognition from the church. I am compelled to argue the question with you and quietly say *no*, they are not. Recall to memory your statistical report to Brother Gillin (if you gave one.) What per cent. of membership were active members of the Sunday-school? What per cent. of membership found a delight in the mid-week prayer service? For myself, I must confess I was ashamed of the report, as was my deacon when I mentioned to him our report concerning the prayer meeting and that one-fourth of said per cent. of attendance of prayer meeting were men. I ask then does the church recognize the auxiliaries as she should? The second step. These several departments of the church have a mission to perform peculiarly adapted to each, which the church proper could not and does not perform. I look upon the church as the great central trunk of the tree. The tree would not be that ornamental, fruit giving tree without the branches and organs which nourish and make growth possible. Just so the several departments of the church have a function to perform that devolve upon them. The Sunday-school has done a work in the past century of her history that the church could not do. She by her corps of efficient